coming to India had in the course of their
competitive ties with them, as time went on,
that it seems very probable that in their choice
of words suitable to their needs, either of the
two parties reached at times, the very climax
of strain, on the "Word-medium", or the
"Shabada Brahma**, as it is termed in Sanskrit,
when there appeared but one word possible,
between them and both must make use of the
same. As a result 'word' had to separate
from 'meaning* or in other words "Shabda**
from "Artha" creating thereby a different level
in the application of the two. The sound
creating a sense on the one hand, for one party
and the sense creating a sound on the other,
for the other party. But the level having been
disturbed at the very start, the word and the
meaning produced two different, though allied
results, respectively. The Dravidian Civilisa-
tion seems also to be one of the very oldesl
known, remnants of whose existence might be
traced, even from the Vedic literature of *ow*
ancient day, in the shape of words of

Dravidiar
origin, finding their way into the body of th<
Scripture, The history of the Pandyan king;
that flourished in southern India and in a mos